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"Not slothful in business: fervent in spirit."

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Denominational.

BAPTIST CONVENTION DOCUMENTS.

THE DENOMINATION IN THESE PROVINCES.

The following Report on "the State of the Denomination" was adopted by the Baptist Convention, held at Moncton on the 23rd of August and following days. It gives a succinct but clear view of the position of the body in these provinces.

Report on the State of the Denomination.

The Committee on the state of the Denomination report that the Minutes of the last Annual Meetings of the Associations comprised in this Convention, furnish the following statistical results, viz:—

NOVA SCOTIA:—			
Western Association,	52 Churches.	353 Baptized.	7160 Members.
Central	39 "	123 "	4725 "
Eastern	62 "	81 "	3100 "
	—153 "	—557 "	—15285 "
NEW BRUNSWICK:—			
Eastern Association,	70 "	322 "	4403 "
Western	60 "	131 "	3989 "
	—130 "	—453 "	—8392 "
Total,	283 "	1010 "	23677 "

This shows an increase of not quite, 3 1/2 per cent.

Six brethren have been ordained, viz:—

Sept. 24, 1861.	Lawrence B. Gates, New Cornwall, N. S.
Nov. 6, "	T. H. Porter, Brookfield, Lower Stewacke, N. S.
Jan. 15, 1862.	W. H. Burnham, Coles Island, N. B.
" 19, "	Henry Vaughn, St. George, N. B.
July —, "	John Williams, Presqu'ile, N. B.
" 27, "	Edward Hickson, North Esk, N. B.

Eight new Churches have been constituted:—at Graywood, Pine Grove, Brookfield (Colchester Co.) Cornwallis (the fifth of that name), Goshen (Guysborough Co), New Harbour, and Litchfield, Lower Granville, in Nova Scotia; and at Millstream, Studholme, Kings Co. N. B. Five new meeting houses have been opened:—In Nova Scotia, at New Germany, Granville Ferry, and Indian Harbour; In New Brunswick, at Harvey and the Parish of Kars, Springfield.

The religious aspect of the Denomination, your Committee feel compelled to state, is still of a comparatively unfavourable character. The gloom that hung over us last year is not yet dispelled. Our progress is at present but slow. Zion does not prosper and prevail as in former days. How is it to be accounted for?

Is it because the distinguishing truths of the gospel are held with less firmness, and taught less clearly and fully? Is it because there is a lack of the strength and fervour of primitive godliness? Is it because Christians have become lukewarm, idle, selfish? Is it because the Churches have relaxed the bonds of discipline, or failed to realise their missionary, witness-bearing purpose? Is it on these accounts, or for any of these reasons, that the Lord's blessing, is so scantily bestowed?

In whatever manner these questions may be answered, the facts of the case ought to be very seriously pondered by us all. The Committee, therefore, deem it their duty to renew the recommendation of last year, respecting the observance of a Day of Humiliation and prayer throughout the Churches of the Convention, that we may confess our sins before God, and implore the restoring influences of his grace.

And the Committee beg further to suggest that the management of denominational assemblies of all kinds might be greatly improved. They have become too dry and formal. Extraneous subjects sometimes occupy too much time and attention. There is not religion enough in our meetings. A larger infusion of the spiritual element is required; so that while business is conducted with due regularity and despatch, the gatherings of the Churches and of our Institutions may be truly "times of refreshing from the presence of the Lord," and each place of meeting a scene of victory over sin and the world.

Respectfully submitted,

J. M. CRAMP
Chairman.

Our Foreign Missions.

The following is part of the Report of the Foreign Missionary Board of N. S., N. B., and P. E. I., read by the Secretary at Moncton, N. B.

It appears that on the breaking out of the disastrous war in the States, a Circular was issued by the Executive Committee of the Union, and sent to their Missionaries, apprising them of the liability that they might be obliged to make provision for their own support. It seems, also, that the remittance for Bro. Crawley's support did not reach him at the usual time; nor did any intelligence of its being forwarded. Under these circumstances, as his removal must have left the native preachers employed by you without a superintendent, and consequently their labors must have ceased, he deemed it necessary to sustain himself for a time from funds transmitted for their support. Of this he immediately apprized your Board; and appealed to the Churches and people in these Provinces for assistance, to enable him to pursue his work, and continue to instruct and superintend the native assistants under his care.

It was hence naturally inferred, that an amicable arrangement, satisfactory to all concerned, might be made, by which our esteemed brother Crawley would become our missionary. Your Secretary was instructed by the Board to correspond with those interested, in relation to this matter. By this correspondence, however, information was elicited, that the Union had made provision for Rev. A. R. R. Crawley's support, and desired to retain him still in their service.

The circumstances narrated above, occasioned a temporary suspension of the direct labors of the native preachers in your employment. After a short interval, however, they were again employed and supported as formerly. Indeed, Bro. C. states that these devoted men of God, continued to labour in His cause, as much as possible, while they were receiving no salary. Your Board have, therefore, instructed him to remunerate them for the time so spent. In a letter dated May 16th, 1862, he says, "I was not obliged to use any of the money from Nova Scotia, &c., because very soon after writing you that I had dismissed the native preachers, the re-assuring letter from the Rooms in Boston was received; and as soon as possible I engaged them. The native preachers' fund, therefore, has remained untouched. Of course, as all anxiety about my personal support has ceased, all the money received shall be devoted to such purposes only as the donors indicate."

Whatever donations may have been given in answer to the special appeal made on behalf of Brother Crawley, will now be appropriated, unless otherwise directed by the givers, to the support of native laborers.

It is highly cheering to learn, that these faithful and zealous servants of Christ are now laboring with an encouraging measure of success, and with brightening prospects of increased usefulness. With reference to present indications our beloved brother writes, May 1st, "I have had three visitors in this morning, who strike me as being more earnest in the spirit of their inquiries than the generality of those who come to see me."

It is highly gratifying to perceive, that, hard as times unquestionably now are, the funds contributed for the Foreign Mission are increasing. A considerable amount has been received from New Brunswick. The receipts from the Western, Central and Eastern Associations of Nova Scotia are in advance of those of the year preceding. While the contributions of different individuals and bodies of people, presented in the Treasurer's Report, demand acknowledgement, the zealous and successful efforts of our esteemed brother, Rev. John Davis, in Charlottetown and adjacent parts of Prince Edward Island, with the liberality of the people, deserve special notice and commendation. May this worthy example be imitated by many! Your Board have also much pleasure in recording the fact, that the Baptist Church of Truro have undertaken the support of a Burman preacher; and has made a remittance of \$50.

This increase of funds enables your Board, that had with great reluctance reduced the appropriation last year, to raise it again this season with real gratification, to \$600, for the support of native preachers in Burmah. Of this sum \$200 were remitted last winter, and \$400 in July. By this means Brother Crawley will have it in his power to employ an increased number of laborers, who are anxious to enter the Lord's vineyard there.

The contributions received for our Foreign Mission encourage the hope, that we may soon be able to send a Missionary from these provinces to Burmah, or some other foreign field. On learning that Bro. Crawley would still be supported by the Union, your Secretary published a statement of this fact, with a call for some suitable man to engage in this work. As yet there has been no response. It is to be hoped there may be soon.

There is, however, ample room for the enlargement of our useful efforts, by the employment of zealous and efficient missionaries already on the ground, acquainted with the language of the people, and desirous to devote themselves to the work of preaching Christ, under circumstances in which not less than six of them can be supported by the same amount that would be required to sustain one missionary sent from this country.

This Report can not be consistently closed without a grateful recognition of the Divine blessing very speedily attending the Female School lately commenced in Burmah. Brother Crawley writes to your Secretary from Henthada, May 1st, 1862, "I will add a line to let you know, what I am sure you and all interested in our recently established School will be glad to learn, namely, that the blessing of God seems already to rest upon it. Three of the young girls have expressed a wish to be baptized; and their conduct and manner lead us to believe that they have actually experienced a change of heart. What can be more encouraging to us than to see the seal, as it were, of the Divine favor thus resting upon our undertaking? Who can calculate the blessing of these children thus early in life being led to the Saviour?" Under date of May 16th, he adds, "The three girls alluded to in my last were baptized last Sabbath. There are four more candidates, who will probably be received next Sunday. We feel that we have great reason to thank God, and take courage."

Bro. Crawley urgently requests immediate assistance toward this promising department of labor; or which must be relinquished, if it be not sustained by us. Your Board sincerely hope that the worthy example of the Baptist Church of Amherst in contributing \$20 for this important object, will be imitated by many individuals and churches. So disastrous

would be the suspension of the School under existing circumstances, that your Board beg to recommend the making of an immediate appropriation for it, and the adoption of measures to ensure its continuance.

"Let us not be weary in well-doing; for in due season we shall reap, if we faint not."

The Bicentenary Celebration.

The following resolutions in relation to this subject were unanimously adopted by the Convention.

Whereas this year is the bi-centenary of the Act of Uniformity, which came into operation Aug. 24, 1662, and in consequence of which two thousand ministers of the gospel were ejected from the Church of England, and exposed to severe suffering, losses, and punishment for their nonconformity;—

Therefore Resolved,

1. That inasmuch as the Lord Jesus Christ, the Head of the Church, has not given to any man, or body of men, the power of legislation in matters of religion, the usurpation of such power ought at all times to be met with uncompromising defiance.
2. That the attempt to enforce obedience to ecclesiastical law, or to impose religious opinions or practices by civil penalties, is altogether antichristian, and requires to be strenuously resisted by every loyal subject of the King of kings.
3. That the conduct of those christian worthies who refused to submit to the impositions of the Act of Uniformity, on conscientious grounds, and chose to obey God rather than men, although by so doing they exposed themselves to poverty and penal inflictions, deserves to be held in admiration by all lovers of soul-freedom.
4. That the progress of civil and religious liberty in the British Empire since that period,—including the gradual enlightenment of men's minds, the defeat of sundry attempts to re-introduce persecution by law, the repeal of many obnoxious enactments, and the near approach to an equality of all sects, cannot but be regarded with gratitude, and joy, and hope.
5. That since, in these provinces, a greater amount of religious freedom is enjoyed than even in Great Britain itself, christians of all denominations having equal powers and privileges, and no sect being allowed to vex another, or tax the property of others, the servants of God should hold themselves bound to sympathise with those who are less favoured in this respect, and to aid them in acquiring their rights, and should show their thankfulness for superior advantages by unremitting activity in the cause of the Redeemer.

Scotch Baptists.

The following is an extract from London correspondence to the Canadian Baptist:

Perhaps the best way to give your readers an idea of the Scotch Baptists and their peculiar views, would be to describe a service, as witnessed by the writer in North John-street chapel, Glasgow. The pastor, or rather paid elder, entered the pulpit at the usual hour for commencing service, and immediately engaged shortly in prayer. This exercise was followed by singing and the reading of a chapter in the Old Testament, accompanied with a running commentary. Then a brother in the congregation was called on to engage in prayer, with special reference to some sore bereavement a sister in the church had lately sustained. A lesson from the New Testament, with remarks, came next; and after another brother had engaged in prayer, the pastor said the meeting was now open for any brother to exhort. A brother immediately on the invitation entered a lower desk in front of the pulpit, and with a sort of nervous hesitation read a 75 minutes' discourse. Many things in the discourse were good, but it was rather rambling, and the concordance seemed to have been largely used in its compilation.

One marked feature in the entire service was the great acquaintance with Scripture displayed by all, both in prayer, and exposition, and exhortation; and another was the very decidedly Calvinistic tendency of the theology. The entire service lasted about two hours, and in all, perhaps, six individuals took part in it. There was a great difference in this service from what such a service would have been twenty years ago, and in some localities is now. Five or six brethren would then have had "a word of exhortation;" and it not unfrequently happened that the brother most anxious to "say on" was the least appreciated. Then a white neckcloth, a pulpit, and a paid ministry—all of which now exist in the John-street church—would have been regarded as almost unpardonable sins. Theoretically the Scotch Baptist churches may be on the primitive model; but they are finding out, by practice, that if they would propagate, or even maintain, their distinctive principles, they must have pastors "wholly given to the work"—men who can "feed them with knowledge and understanding." With reference to the plurality of elders question, we would say from the heart, "O, that all the Lord's people were prophets, but when we have a singularity of elders for all our churches, it will be time enough to discuss the *questio vexata* of "the eldership."

Another feature, noteworthy and suggestive, may be mentioned ere we close. Every one of the three sermons we heard from Baptist ministers, since we crossed the Atlantic, was preached from notes. Even a student of Mr. Spurgeon's read his discourse. This we mention, neither to condemn nor to commend, but as a simple fact, showing that the feeling once